

CHILD STUDY

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★ HEADLINES

Democracy is more than a point of view, more than a political form of government—it is a way of life. It is inherent in the relationships of people with one another; hence its roots are in the family. Democracy begins at home.



This thesis is developed in an editorial by Eleanor Roosevelt, whose broad contacts with family life on every level in America especially qualify her to speak on this subject. Other contributors to this issue are Raymond Gram Swing, international radio commentator, lecturer and writer; Sidonie Matsner Gruenberg, author and lecturer, and Director of the Child Study Association of America; Anna W. M. Wolf of the Family Consultation Service of the Association; and Josette Frank, staff adviser to the Association's Radio and Children's Book Committees.



With this issue CHILD STUDY suspends publication for the summer months.



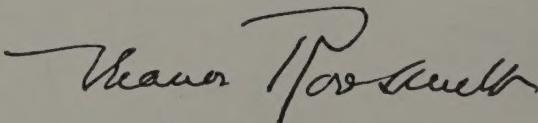
OUR AMERICAN HOMES

NEVER was there a more important time for every home in which children are growing up to accept the responsibility of training in the home for life in a democracy. It is true that this is a difficult thing to do; that it requires more thought; that it means a closer family relationship and an effort on the part of the parents to explain situations arising in their lives to their children. But it is infinitely worth doing.

IF THE CHILDREN are not to see an autocracy in the home, then practically every situation must be talked over and reasoned out to a conclusion which is understood by all the members of the family.

WHEN we were a young country, the home was a self-contained unit. Every child naturally took part in the life of the home which, as the work of every individual was a necessity, was a perfect training ground for individual responsibility in the home as a step toward responsibility in a democracy.

OUR new situation, the product of a more complicated civilization, can be met, for I have seen it met, with great success; but it can only be done through real planning on the part of the parents. It can be done through an acceptance that home relationships are the basis on which all future relationships are built; and that if individual responsibility is not taught in the home, it will fare ill with our democracy when our children grow up.



The Home as a Democracy

By RAYMOND GRAM SWING

EVERY fairly developed young thing in nature relives in a rush of brief time its own long biological past. Recapitulation is one of the basic processes of education. To what extent the recapitulation of the human being from the simple ovum to the completed man is an accurate record of the past is a matter for speculation. It also is a matter for speculation whether there is recapitulation of the individual's social experiences. That children can be savages, that they can be capable of cruelty, that they appear to pass through the ethical wastes of man's primitive, bellicose, tribal life, has been often noticed, though it may not have been scientifically tested. But it is obvious that home relationships do go through all the stages of the evolution of government. The infant begins as the powerless subject of the parents' utter tyranny, and this relationship changes as the child grows older, until the intelligent home becomes a kind of free society.

Now the principle of recapitulation comes to this: that each biological individual reviews its own past and then for its span of maturity makes its own biological experiment in the face of the future. It may not add anything or much to the experience of its species. But such progress as there is comes out of these limited experiences. Each individual harks all the way back to the beginning, and then may inch a little way forward. The sum total of the inchings is the measure of evolution.

The social life of the individual goes through this sort of review, and the individual then has his own maturity in which to make a contribution to the sum total experience of social relationships. That is just another way of saying that there is no hope for reforming the world if the reform is not achieved in the home and the school. It is there that the individual forms his social concepts. It is there that he comes to maturity, at a fairly early age, and makes his first experiments in social life. What he fails to contribute in the home and school he will fail to contribute when he leaves them. The community, the state and the nation are simply the mass expressions of the social experiences of individuals as formed in home and school.

It is in the appreciation of this truth that the importance of home and school to democracy must be viewed. A home where the principles of democracy are not practiced cannot make democratic adults. A school where these principles are not courageously applied cannot make democratic citizens.

This is an alluring and valid thesis, but it must not be misstated. A home cannot be a democracy in the sense that the individuals in it practice self-government in all respects. It does not elect its parliament and leaders. By its nature, the home is bound to retain certain despotic characteristics. Parents cannot be voted out of office. In a democratic society all adult members either have jobs or have to be taken care of until they get them. In a home, only the parents have jobs, and oftener than not only the father has a paying job. The economic responsibility and power are with one parent, and he will have the say about the government of the other members of the family-society in economic matters. It may be that this is a stupid arrangement. In the future, children, as soon as they are biologically and psychologically mature, may be permitted to leave the home and find some sort of economic footing of their own to make them economically free from that moment. But we have not yet come to that stage. Even in the enlightened home of today, the earner of income is the boss, and the beneficiaries of his income are not free. But with this important exception, the home can be a free society, and only in so far as it does become one do young people learn to live as free and responsible persons.

Before discussing this idea as it affects children, a word must be said about the relation of parents with each other. Obviously the democracy of the home begins here. A husband who tyrannizes his wife, or a wife who tyrannizes her husband, cannot be the head of a democratic family-society. Tyranny is a terrible condition, but it can be disguised almost out of recognition. Between husbands and wives it usually is well concealed. A husband's views and judgments may have to be accepted by a tactful wife, his standards of conduct observed, his susceptibilities allowed to prevail. In the closer intimacies, which are

all-important in providing the foundation of the home-society, he may be blind to his wife's prerogatives as a free person. All of this tyranny may be so practiced as to be tolerable. Yet it is tyranny and does not produce free children. However, parents were already formed and finished products before they became parents, and the hope of the future does not rest solely with them. The spiral of evolution rises slowly. Parents coming from somewhat free homes have a somewhat free social consciousness to transmit to their own homes. But perfection always lies ahead, and a fully free home is never quite attainable.

The democratic home rests on a regard for the rights of all its members by all its members. There can be this even if there cannot be the economic independence of the wife and children. Freedom in other respects not only is possible but can be cultivated by assiduous practice. By freedom is understood the freedom of choice with the acceptance of the responsibility for the choice. The free child is not someone who has his way under every circumstance. In the home as in society the exercise of freedom is a social act, which cannot be successful if it interferes with the freedom of others. A child can learn this at an early age. And no discipline needs to be applied in a home as in society, other than one maintained in the interests of the general freedom.

To put this abstraction in minor but concrete terms, a child should have a room where he can do what he likes. Then he will not insist on doing what he likes in the rooms of others. Mary may feel restless and wish to throw herself about. If she does so while her mother is entertaining guests, she interferes with her mother's freedom. It is no limitation on Mary's freedom to ask her to throw herself about in her own room, and even to insist on it. But it is essential that Mary should be free in her own room, to the point that she too may insist that her mother leave her alone in it. If Mary feels destructive, and wants to tear the wallpaper in her own room, she should pay for it from her own allowance, not as a punishment but to give her the freedom to do with her possessions, her allowance included, what she pleases. It is quite practicable to bring up children without punishment, but not without requiring them to accept the responsibility for their own actions. The difference between the two can be kept clear to the child.

But the success of this as a system depends not only on the child giving freedom to other children, and above all to his parents, but on his receiving freedom from them. The father must be deeply certain he is right when he interrupts a child to run an

errand for him, or even breaks into what a child is doing in order to show his own interest. Many a doting parent persistently violates a child's freedom by stopping him at his absorbing play. It takes imagination to be courteous to a child, for one must sense how important a child's preoccupations are to him. They are just as important as any adult's activities to the adult. Even a baby can be responsive to courtesy. It does not *always* cry from hunger, fatigue or bad temper. Sometimes it wants a change in position, or a drink of water. Wise parents do not assume the baby is wrong when it cries. But they do not, either, assume the baby is right. They find out as best they can.

It goes without saying that the home in which parents have been consistently thoughtful toward their children, and have always granted the wishes of their children which were socially justifiable—wishes that cost only a little effort, as most children's wishes do—will find the children ready to meet the parents' wishes. It works with all the regularity of a law. A parent who disturbs his own children will be disturbed by them. A parent who responds to a request from his children will find that his own requests are granted. Considerateness is, in fact, a social system. Respect for the rights of others is the basis of a good society. And it makes good democrats.

As children grow older, while still remaining in the home, the equalitarian principle comes more easily into operation. Jane's views on war and Jim's on communism are quite as important as their father's and mother's. They are entitled to a hearing. They also are entitled to a refutation if possible. But the refutation and the hearing should continue the practice of courtesy. If Jim finds himself in opposition to the views of his father, the practice of democracy has set in in earnest. For a respected opposition is one of the organic parts of democracy.

Freedom at this stage entails the disposition of a boy and girl over their own time. They have their work to do, but they should have the freedom to do it their own way, and above all to learn from failure if that is necessary. No parent has a right to demand success from his child, though he has a right to point out what constitutes success, and how it usually is achieved.

A child in adolescence is entitled to privacy, which also is one of the endowments of a democracy. Neither father nor mother has a right to confidences, unless the subject matter is one which actually con-

(Continued on page 200)

Woman's Place Today

By SIDONIE MATSNER GRUENBERG

DO YOU believe in college education for girls? This question had a legitimate place in the thinking of the mid-Victorians. It was asked, however, in May, 1939, by an intelligent and modern father, concerned about his daughter's future. It is being asked by alert and up-to-date young men and women, too, without prejudice. The questioners are aware that "going to college" has new and important bearings upon the modern pattern of adult living, and they know that it need not mean the same for girls as for boys.

The question is not as ridiculous as it may seem to those women who years ago fought for women's rights. And the answer depends upon what we think about woman's place in our society today—another question which many of us had assumed long since closed, but which keeps popping back into the limelight.

After a long and hard struggle, women attained their rights and their emancipation. In an enlightened and democratic age it was deemed unreasonable as well as unfair to discriminate against women in matters that are essentially human, rather than specifically masculine or feminine. Inevitably women were accorded exactly the same rights and opportunities as men to become educated persons, independent and self-respecting workers and responsible citizens.

This emancipation seemed to solve the problem. Woman's place was just the same as man's place. There was perfect equality. Women now had the same rights as men to make the choices that our present civilization offers people, to plan their own lives economically and culturally, according to their tastes and capacities. This new freedom was to open to girls the same opportunities as their brothers had, instead of leaving them in the ancient routines in which major decisions were made for them by others, or else determined by the conventions.

Unfortunately, the effort to insure for women the status and dignity implied by our democratic ideals ignored the fundamental needs and desires that women today have in common with their grandmothers, and back to Eve. Women are as able as men to work, to vote, to play, to travel, to enjoy music or the theater, to run for office. But in addition to these capacities, women generally have urges that are peculiarly feminine. For those who do not choose

to concentrate on a career, and for those who are unable to do so, the old problem remains. And this problem today, as in the past, arises out of the basic fact that, in spite of our liberalism and progressivism, *men and women are different*.

Lest this statement seem to abandon a century of gains, I must hasten to add that the question today is not at all one of "equality." It is as fallacious and confusing to insist upon "equality of the sexes" as it is, in our broader consideration of democracy, to make an issue of absolute equality among individuals. Men are not equal. Women are not equal. Even true twins are not equal. Our conception of women's place, like our conception of democracy, must be freed from this assumption of false equality.

We accept the democratic ways of life because we recognize the deeper importance of the individual personality. This implies equal opportunities for all. But we do so not because we are "equal" or hope, through democracy, to become more nearly equal. It is precisely because we are different that public interest demands for each individual a chance to be himself—that is, to be different from others. And it is for these same reasons that we must preserve the fundamental rights of women—not to be like men, but to be themselves, to be different from men.

Having insisted that democracy must treat each individual without prejudice as to sex, race, complexion, or religion, we are prepared to acknowledge differences. And as between men and women, we recognize the need, in special cases, for discriminations: in hours of work, for example, or conditions of work, or the need for leave of absence during pregnancy. The admission of these special considerations may have the effect of waving a red flag for all feminists and women's rightists. Worse still, it may sound old-fashioned. Nevertheless, it seems to me most progressive and constructive. I cannot blame women who are seized by panic at the thought of such limitations, for our victories have been hard won; our gains are not yet consolidated, and such "discriminations" would seem to destroy them. But if we are to face the realities, we have to insist that the rights of women include the utmost consideration for those very matters that distinguish the nature of women.

Most women, if they think about the matter at all,

want first to fulfill their lives as women. But they resent having to choose between being women and being cultivated persons taking part in our civilization. So far, we have neither assured them the opportunity to carry out their distinctive tasks and desires, nor permitted them to work out fairly a satisfactory compromise between outside work and making a home.

Emancipation has, however, assured many women the freedom to choose. Many women can choose careers, can exclude home-making, can compete with men on their own terms. Since that is all they seem to want, they constitute no problem. At the other extreme are the large masses of women who are driven by sheer necessity to do day by day whatever they can with the family and with such work as they have. But it is the women who consider home and family as the core of their lives, however much time and energy they may give to other interests, who will determine what the needs, what the possibilities, and what the values for women are in democratic living.

It is the women who can choose who must be given a chance to work out a pattern that is different from that of men. There are stretches of years in a woman's life in which she can attend to outside work in a way no different than a man. But in the life of every woman who has children there are periods in which adjustments have to be made. She may be hindered for years in reaping financial or professional rewards. It is just this difference in the rate of progress, between men and women who enter upon the same work, that raises the father's question, "Do you believe in college education for girls?" When we consider the chances of making use of an expensive special education during the most productive years of one's life, there is apparently an unreasonable discrepancy between girls and boys. It is here that we have to work out the major adjustments. And many women have done so, gropingly, experimentally. They have found in many cases that even a slowing up of their work for a few years can be made to yield values in the long run, not merely for the family and for themselves personally, but for the very work which was interrupted. We have to understand that woman's life normally has to pass through the distinct phases determined by child-bearing and the personal care of children during the early years. With this understanding and with a long range view, women tend increasingly to choose their work in fields that can utilize the maturing and the experiences which accumulate during these interruptions for family reasons.

The glowing, but one-sided, promises of the new freedom for women left many girls with a feeling of being cheated. They had been led to believe that it is easy to hold down a big job with the right hand while you bear a few children at odd moments and raise a family with the left. Of course they found out that this is impossible.

In these days of unemployment we are disposed to consider women's right to work at almost any kind of job as a mark of our liberation. But this is not in itself either a new or an important achievement. Women have always carried a major share of the world's work. And while women in general had no choice as to what they would do, neither had the men. Women remain women, whereas the conditions and the character of the work they do constantly changes. Accordingly, the question of "woman's place" is constantly taking on new meanings.

WHETHER we discuss woman's place in general, or concrete situations as they arise, we are deeply affected by our economic prejudices and attitudes. When we ask, for example, "Should married women work?" we overlook the fact that most married women do work, and in increasing numbers work outside the home. We overlook the fact that for the majority of working women there is no choice at all. Again the question whether even unmarried women should work "if they do not have to" implies that we still attach more importance to a woman's opportunity to escape from work and its responsibilities than we do to her opportunity to share in our common affairs through useful activities.

To gain their rights, women had to organize militantly as women. Their goals have not yet been fully attained. But for women to think of themselves continuously as part of women's groups fighting women's battles is seriously to obstruct the adjustments whereby they may take their rightful and distinctive place in the community, where men and women must increasingly work side by side. We must recognize that woman's place in the community is not merely that of another individual, or of a group in conflict with others, but that it is organically related and analogous to her place in the family. The family is based normally on the recognition of sex differences and operates through equal consideration for the different needs of its members. Women do many things in the community, as in the home, that men also do; and besides they have their distinct functions which are different, but not therefore better or worse.

Unemployment is so acute, and we are so confused

as to the rôle that women should play in society today, and positions have been available to them for so short a time, that even very intelligent and reasonable men are proposing to solve the problem by taking women out of their jobs. In nine states legislation is pending to exclude married women from civil service positions. This is a serious threat not only to the women who are now holding positions, but also to the thousands of girls who are preparing themselves for such work. Quite apart from the soundness or unsoundness of the proposals, economically, let us consider the implications of leaving to officials or administrators the responsibility, and the power, to allot jobs where they are most "needed," to decide what the needs are in each case. Such statutes would affect men also, for they would imply legislating standards of living and standards of family needs in dealing out jobs.

If we decide, through legislation, to send women back to their "home work," in the kinds of homes most people have today, we shall shut them out more completely from a share in community affairs than has ever been done in any civilization. We may intend to put women back into the home in the interests of the home, but the results would be most destructive to the home and the family; for neither the husband nor the children could long endure the woman whose whole round of duties and responsibilities is confined to the small activities of the less time-consuming household of today. Quite apart from her own needs, in the interests of children and husband, the intelligent woman must have a wider scope for her activities. And no woman of the kind we like to think of as a desirable mother for the next generation can thrive solely in the narrow confines of our mechanically equipped household.

The states that have this legislation pending are at the same time spending public funds to train girls for the kinds of positions which they would not be permitted to hold after getting married. This is not only self-contradictory, but extremely wasteful. There is no justification in giving large numbers of girls an expensive education that can be put to use only on condition that they do not marry — that they do not, that is to say, seek to fulfill their lives as women.

The inconsistencies in these proposals, to say nothing of their economic absurdities, would appear to anyone who followed through the application of the rule to concrete situations. An opportunity to do just this arose a few years ago when the University of Wyoming engaged Professor Caroline F. Ware of Vassar College for a summer session, but later broke

the contract when the president found that Dr. Ware was married. He regretted that she had not known the rule of the trustees, adopted to "spread employment among more families." But Dr. Ware, in a remarkable letter, insisted that something more fundamental was involved than her summer job. In this letter * she wrote:

. . . You are the president and your trustees are the governing body of what is supposed to be an educational institution, not a work-relief organization. The university's responsibility is to the boys and girls whom it purports to educate, not to the unemployed of the state or elsewhere. . . . Your letter explicitly states that the rule was adopted, not to further the educational work of the university, but "in order to spread employment among more families." In adopting a rule which places selection of faculty upon a basis which is unrelated to teaching capacity, namely, marital status, the trustees are failing to carry out their trust. By turning positions on the faculty into jobs to be held for the income the teacher receives instead of jobs to be done with reference to the best interests of the students, they are undermining the educational standards of their institutions and prostituting education itself.

. . . You are, no doubt, training many of the women among your students for teaching and other professions. Are you condemning those girls to celibacy, or are you wasting the state's money training them for positions from which your actions are designed to exclude them? Can you justify your university's action to yourself as an educator, to the boys and girls who come to you for instruction, or to the taxpayers whose money supports your university as an educational institution?

"The action of your trustees is as ominous in attacking the position of women as it is shocking in its implication for education.

"It is plain from the terms of the rule and statements in your letter that this measure is, in reality, a move to relegate women to the position to which Hitler has openly consigned them in Germany and to which American Hitlers are pushing them, under cover of "emergency" action. According to your statement, the rule does not simply spread employment among families. It does not provide that either the husband or the wife must forego employment but specifies the wife. It does not apply only to married women whose husbands are employed but to all married women.

"To what rôle are your trustees assigning the women of America, whose pioneer grandmothers shared the opening of a continent? Are they seeking to place them in the position of women in Italy and Germany, or are they attacking marriage by prescribing single-blessedness for all women who have any potential usefulness other than child-bearing? Can you stand up to the women of Wyoming and of the nation and accept your share of responsibility for betraying the traditions of your state, for excluding from your professional service a large part of the nation's useful citizens, and for leading the nation toward Fascism?"

* From "Working Wives" by Janet Fowler Nelson. Education for Marriage Series. Published by the National Board of the Y. W. C. A. of the U. S. 1937.

Woman will not find her place unless at the same time men understand and accept what is significant in a world made up of people who start out in life as male and female. There is no solution through women making aggressive demands. Society consists of women and men: we cannot find our place by striving for privileges, as women, like a minority or foreign group. It is our world—the world of men and women—and the places of these two groups are not to be found by jockeying for position.

Women have distinct qualities and resources through which they can make an essential contribution to our common affairs. Because of their sensitivity to the basic needs of personality for security and self-assurance, women are aware of the concomitant need for guidance in self-development and self-asser-

tion for all. Their distinct help can be in cultivating attitudes and relationships which have in the past been characteristic of the family and its members, but which the larger community has usually found too difficult to maintain on a democratic basis.

The challenge to women of today is to do pioneering of a most constructive kind, both individually and through organized groups. They must find a way for the eternal feminine to operate in the best interests of a democratic society. This will mean many adjustments in work and in education: but we should not label the task woman's problem, but rather woman's phase of the common problem. Women must learn to treasure their essential differences while directing their efforts to common human ends.

What Makes a Good Home?

By ANNA W. M. WOLF

WHAT do we mean by a good home? How can parents prepare themselves to have such a home? Why is it that the Smith children always meet you with smiles on their faces and a friendly hello while the Jones children sulk, or interrupt every conversation you have with their mother until they are removed screaming from the room. Everyone loves a child who is free, natural and friendly. Everyone avoids the "brat," and swears that if ever he has a child like that, he will chastise him every morning before breakfast and twice on Sundays.

Of course, if we were to go into the matter more fully, we might find that in both homes there is more than meets the eye. Even the brattish Jones children have moments when they lose their bad manners and act quite human. Even those delightful Smith children may not be as good as they look to the casual observer. Sometimes the Jones children surprise us all and turn out to be A1 human beings when they grow up. And the Smith children peter out into disappointing nonentities.

While there is no complete and perfect recipe for a good home and while the mystery of what makes or breaks sound human personality remains largely unsolved, we are bound, nevertheless, to keep on struggling with the problem. Nor is it stating it too strongly to say that it is the most important problem in the world. For whatever the other achieve-

ments of civilization, nothing matters much if human material degenerates.

There are some things which do *not* make a good home and which should be mentioned because people often make the mistake of thinking they do. "Giving a child every advantage," for example, is no advantage at all. That is, unless these advantages are understood to include real responsibilities and even experiences of failure. Music, good books, charming surroundings, private progressive schools, summers in the country, travel and all the other goods that money brings are good enough in themselves but they do not necessarily help children acquire a certain toughness of fiber which they are very likely to need today.

Good health is basic, but it is useless unless we conceive it as including good mental health as well. Nor do children thrive because their parents have some remarkable educational system and stick to it. Isms, in themselves, are unavailing. So is habit-training. You cannot make people truthful, kindly, tolerant, reliable, by catching them young and training them that way. It is doubtful whether you can even train them in such seemingly simple things as cleanliness, punctuality and orderliness by mere drill and repetition. Training, to be sure, has its place, but it is a secondary place and plenty of parents fail miserably and suffer all the anguish of failure because they do not understand its limitations. They

start out believing that if a child begins life sleeping alone in a dark room and is made to stick to this plan, he will never be afraid to be alone in the dark, or crave the companionship of his parents at night. This is not true, as every parent who has had experience with young children and their passing difficulties knows. Children are continuously going through more or less brief phases of fears, nervous mannerisms, night terrors, and other minor neurotic disturbances which are almost wholly unrelated to habit training. Their cause must be sought in a study of the typical emotional problems of various phases of growth and are highly complex in origin.

Coming down to brass tacks we are forced to the conclusion that there is something called the spirit or atmosphere of a home which makes it good or bad, and that this spirit rests basically on what kind of folk the parents are, much more than on what they do. If you consider the good homes you know—homes in which children are natural, happy and active—where life goes on without serious friction, where quarrels are not too bitter and children's faults not too serious, what will you find? You will probably discover that in this home punishments are seldom used, moral lectures are scarce, and children are not often spanked, penalized or deprived of cash allowances. If you ask the parents of these children you admire what they do to make their offspring so agreeable, they will probably not be able to tell you. Or they will shrug their shoulders and say, "Well, you see, we're just crazy about our children. We have lots of good times together!" A remark not without significance. It gives us perhaps our first clue in analyzing what this subtle something called atmosphere really consists of. And if we continue to try to list the things which make for the kind of home which is a good place for children to grow up in, our list might run something like this:

1. Both parents are genuinely interested in their children and show it by really enjoying working and playing with them. They don't read the newspaper when their children are trying to tell them what happened in school or during that game in the back lot, or the plot of a thrilling movie they have just seen.

2. The home is a place where children are welcome in nearly every room. It is reasonably neat, clean, and well run, but not so perfect that a child who occasionally tracks in mud, or strolls across the living room couch is made to feel that he has committed a crime.

3. The parents welcome their children's friends and see that they have a good time when they come to the house. While keeping a weather eye on how things are going, they don't interfere unnecessarily, or criticize their children's friends after they have gone.

4. There is play space and work and play material for all the children in the family, places for storing personal possessions, and, despite obstacles, practical arrangements for some privacy for both children and adults.

5. The adults are usually good humored. They can see jokes and laugh *with* a child, not *at* him. This is an important distinction and practically rules out adult teasing of children.

6. If parents lose their tempers, as they sometimes will, they can snap out of it quickly. They let bygones be bygones and are not irritable, self-absorbed or tired all the time.

7. The parents know children in general, and have a fair idea of what it is reasonable to expect of children at various ages. They will not, for example, demand the same politeness from a four-year-old as from a ten-year-old, the same sense of responsibility from a six- as from a sixteen-year-old.

8. The parents realize that no two children are alike. Therefore they see their own children as individuals, each with his own strengths and weaknesses; they avoid comparisons which point to one as the superior of another.

9. Parents are not surprised or overanxious when their children display faults. They ask themselves, "What is the possible cause of the trouble?" before getting to the question "How can I change it?" They are fair, and willing to listen to the child's side of the story.

10. Parents are able to say "you must" or "you may not" to a child on occasions when the situation really calls for it, and are not afraid to take a position of authority. At the same time they are quick to see when a child has good enough judgment to be his own boss and to give him as much responsibility as he can carry.

11. The parents are fond of each other. What difficulties exist between them are actually not as great as their common interest in the children. The children sense that their parents are working together.

12. The parents are not overprotective. While understanding that children must occasionally be saved from making mistakes which will be too costly, they allow them enough freedom to experiment and to learn to meet some of the unpleasant realities of life in their own way.

13. Both parents are actively interested in their own work and friends and do not depend entirely on their children for satisfactions. Despite problems or sorrows, they feel that life on the whole has proved worth living for them. This point is important if the habitual irritability, self-absorption and fatigue referred to before are to be avoided.

14. The parents have a sense of moral and spiritual values which set the whole tone of the home. They have courage to stick to these values and strive honestly to practice them. They believe in the intrinsic worth of every human being, which means that they are sympathetic and considerate toward servants as well as their husband's business friends, toward people of other races and religions as well as of their own.

By the time you are even half way through the list you will realize that having a good home is no easy task. It will not come by merely learning "the right methods" from a course in child psychology. It will not come even through a scientific study of children from books or clinics. Nor will it come by "applying ordinary common sense." If the former courses of action are too fully relied on by the high-brows, so also is the third way, by the philistines. One needs knowledge plus common sense plus something we may as well call wisdom (has it always been as rare as it is today?) plus a great deal of adult living and growing. If these fourteen points seem like a counsel of perfection, there is still no reason to be discouraged—a hundred per cent success is not required. The list is merely offered in the hope that while parents are putting effort into their jobs, they put it in at these points. Moreover, if they have even a fair degree of success in achieving such a home, parents can afford to make some mistakes. Mistakes with children are not fatal if the surrounding atmosphere is right. Don't let others, even your children, persuade you that they are.

The first point is certainly one of the most important. Failure really to enjoy one's children plays a large part in producing discipline problems. Children know when their parents are merely anxious about them instead of getting good solid satisfaction from them. They know it by the tense voice, the drawn eyebrows, the unsmiling eyes. They

resent it and find ways of retaliating. Doing the right thing by a child definitely includes enjoying his society. If parents have failed here, they should honestly face the fact and take steps to see what can be done about it.

Perhaps hardest of all is the task of remaining good-humored most of the time instead of succumbing to chronic fatigue. It is important to remember in this connection that fatigue is not merely a matter of how many hours of work we do per day or even the kind of work. It is not determined by the number of hours of sleep we get. Medical science has shrewdly guessed that good physical health depends to a large extent on good mental health. Parents, like other humans, must have a preponderance of satisfying experiences in their own lives if they are to remain fit (vide No. 11), since it is boredom, frustration and a feeling that one's own growth has stopped which makes for a blighting sense of futility and makes old and young irritable and tired. Often the best thing parents can do for their children is to do something for themselves. Every mother knows that on the days when she greets her youngster with a heart light because she finds life stimulating, things rarely go seriously wrong between them.

Points 7, 8 and 9 are all matters which involve the possession of knowledge—knowledge of children in general and knowledge of one's own children in particular. Here is where study and willingness to draw upon the experience of others really can help. Johnny throws a temper tantrum and "holds his breath." Is this normal or does it mean he is destined to be wild, or have fits? If Johnny is two, a mother can soon learn that it is not necessarily serious. She will be more puzzled and find common sense and the family doctor less helpful when Johnny, a little older, tells lies, or engages in sex practices, or day-dreams instead of doing his lessons. She will need to know something about children's development in many phases before she can estimate the seriousness of these things or know what to do about them. Experience may eventually teach her, but when one has only two or three children, experience alone is necessarily a costly method.

Important as knowledge is, the feelings, emotions and relationships which prevail in the home are most important of all. It is hard to say how one can deliberately set about to make these relationships sound, for there is an inherent difficulty in the fact that just knowing what's wrong does not always enable parents to correct even glaring defects. Cer-

(Continued on page 201)

The Outside World Comes Into the Home

By JOSETTE FRANK

"THE sanctity of the home" has long been the parents' battle cry of defense against invaders of the intellectual, moral or spiritual safety of our children. And the first line of defense has always been the parents' own standards of right and good.

It is not surprising, therefore, that parents should be alarmed by a world which is pressing hard against the very walls of this sacred domain. The attack comes on so many fronts that it is not easy to know where or how to defend ourselves. The fact is that the outside world is no longer at our gates — it has come in over our very threshold. We cannot shut it out. We cannot escape with our children to any points beyond its reach. The world is an inescapable guest in our homes today. Not only must we learn to live with it, but we must help our children learn to meet it, and keep their heads.

The first great assault was the printing press. The wide and easy dissemination of ideas via the printed page caused real consternation to parents who felt it necessary to keep a careful control over what reached their children's eyes. The first parental reaction was to forbid. In our own childhood it was a commonplace to find that a child was "not allowed" to read the newspapers, or that this or that book was "forbidden." As a result surreptitious reading became a fine art. The battle was long, furious, and hopeless. Most of us have now accepted our children's wide reading as inevitable. And we have found to our surprise that it is possible for them to assimilate all sorts of reading and still maintain the integrity of their own standards and of ours. So we have wisely given up our frantic efforts at censorship and control, and instead have turned our attention to helping them interpret the many ideas and ways of life which are borne in on them via the newspapers, magazines and books which they take along with their daily bread.

Perhaps we are not yet as sanguine as all this sounds. We do have our qualms; we do draw lines at unexpected places. A very liberal-minded father who always had allowed his thirteen-year-old son "free browsing" among the books and magazines in the home, rather astonished himself one day by hastily tearing out from one of his regular monthly magazines a sordid story about a man and his mistress.

Yet he knew that this same thirteen-year-old had free access to the daily papers where such stories abound. A mother, whose fourteen-year-old daughter was a wide reader, carefully suppressed the daily paper for a few days during a particularly lurid sex crime case. Yet this same daughter walks daily to her high school; and if she did not notice these headlines displayed on the newsstands she passed, her classmates did. Surely it would have been safer to have allowed the matter to burst headlong into the family's discussion at home, via the family newspaper, than to let it travel darkly at high school from one misinformed adolescent to another, with no clarification available.

At times we may even find it necessary to defend our own standards and ideals against those presented to our young people in their reading. It is a challenge worth meeting for we are likely not only to clarify our own thinking about many accepted shibboleths, but also to come closer to seeing eye to eye with the young people who face a world we never faced. Questions of marriage and divorce, of peace and war, of liberty and dictatorship, of business and ethics, of labor and capital — all these figure heavily in the daily reading of our growing children. We can no more shut them out than we can shut our children in. But we can and must help them learn to interpret these conflicts, and at the same time hold fast to those values which they and we find worthy.

There is still a tendency among many parents to cling to the classics as their children's safest reading. These parents seem to feel a certain security in the heroes and heroines of a bygone day, and the highly moralistic pictures of life which these reflect. But while our young people may be tolerant of this literature and may even enjoy much of it, they will take their main picture of life from contemporary writings. This must be apparent to anyone who watches children's spontaneous and undirected choices in their reading. It accounts, in part at least, for the vogue of the "big little books" and the "funnies." One can only deplore the fact that good writers of modern "juveniles" have failed to meet this interest. While contemporary writers for children are busily dishing up warmed-over material about revolutionary days or covered-wagon heroes, our young readers are driven to find their pictures of life today either in comic-

strip versions or in the easy-to-read forms of adult literature: the pulp magazines and the tabloid press.

There is, too, a mounting fear among parents who see their children subjected daily to all sorts of propaganda — from the extravagant promises and threats of cosmetics advertisements to the more invidious claims of social and political panaceas. If we have faith in the integrity of our own beliefs, and if our children have learned to have faith in us, need we fear to have them exposed to the beliefs of others? For years we have given our children roseate stories about little Dutch children, little German children, little Japanese children, in the fond delusion that we were thereby engendering feelings of international love and tolerance that would make war impossible. We note now that not only have these efforts at indoctrination failed of their noble purpose, but also, our children have not been impelled by these alluring pictures of foreign life to rush into growing tulips, tending geese or eating their meals kneeling. Yet one mother banned *New Russia's Primer*, because, she said, "That's propaganda!" For American children this little book, or such stories as Pearl Buck's *The Young Revolutionist* have served to reflect the stirrings of the world, to explain international news, and to stimulate their discussion. We must have faith that if our own ideology is valid it will survive discussion, even comparison!

It is true that the dictator nations make effective use of the printed word to impress their beliefs upon the youth of their lands. Why, then, parents ask, will these same words not similarly impress the youth of other lands — America, for instance? There is this important difference, that in our country these words, these ideologies, must be subjected to discussion with parents and with teachers who are permitted to defend their own beliefs and to make comparisons. It is not the printed word which makes dictatorship propaganda so effective. It is the suppression of any counteracting interpretation.

And there is this other important factor: the seeds of propaganda, to be effective, must fall upon fertile soil; and it is we, the parents, who prepare and cultivate that soil. The child who has lived and learned in a home where genuine appreciation and respect for the contributions and desires of others have been inherent in the daily living, will not be easily indoctrinated with prejudices and intolerance by mere printed words. In a neighborhood where certain race prejudices were being fostered by inflammatory street talks and printed leaflets, the principal of a large

public school made it her business to talk to those children who flung derogatory epithets at school. She found that in every case the parents of these children held much the same views that their children were expressing. The children were following not the printed word but the home pattern.

CLOSE upon the heels of printing have come the movies and the radio to assail the snug walls of parental security. The movies are by way of being the great common denominator of entertainment for young and old everywhere. Parents have objected, and rightly, that they present false pictures of life—of gangsters, with "molls" decked in ermine lolling in glittering dens of iniquity; of "Society," behaving outrageously in yachts and night-clubs and being handsomely rewarded with romance; of marriage held lightly and divorce a too easy solution; of rewards and success distorted out of all semblance to reality. On the other hand, the popularity of the Hardy Family with young movie-goers proves that the ways of normal folk and honest living do interest our young people. We wish that the movie-makers would recognize this interest and give us more of such. But in the meantime, what of the effect of movie standards upon the ideals and good taste of our children? And what can parents do about it?

For one thing we can see to it that our children's lives are rich enough in realities to make the glamour of these unrealities less appealing. Their craving for adventure, excitement or romance is likely to find little satisfaction in the circumscribed life of school and home. They can find these satisfactions vicariously—and safely—at the movies, provided that we also recognize their needs and offer them what opportunities are possible for real experiences and real living. The standards they find in movie-land may present contrasts seemingly unfavorable to the standards they have known; our task is to know what they are seeing and questioning, and to help them discriminate sanely among the many ways of life depicted on the screen.

At the same time, however legitimate movies may be both as entertainment and vicarious outlet for our children, it is up to us to see that movie-going is not their only available recreation. The child who is busy with many things — who has a work-bench in the cellar or a ping-pong table for rainy days, who is interested in photography or puppets or stamp collecting, is far less likely to find "going to the movies" the only way of spending a free afternoon. With adolescents, going to the movies is often a social matter—"every-

body goes" to the movies on Saturday. Parents can sometimes anticipate this social need by a cooperative effort with other parents of the group to provide some kind of social good time for that day — a dancing club, a dramatic club, or just spontaneous Saturday parties. In this day of abridged homes and lack of play space it is a real challenge to make home an attractive place for the children to stay and bring their friends.

BUT of all the devices of the modern world which seem to threaten hearth and home, certainly the most challenging seems to be the radio. One may control, for young children at least, the books which come into the home; one may clamp down upon attendance at the movies. But the radio comes right into the living-room, and from its persistent voice there is no escape. Here the parents' complaint is partly against the poor quality of what is offered. True, the heroes of radio — at least of the children's programs — are exceedingly noble, their morals above reproach; but their English is often execrable and their adventures incredible and uninspired. Often, too, they are noisy and given to much gun play and the pursuit of mysterious criminals. Besides these, there are the "real life dramas" which, though intended for adults, are available for all who care to listen — and a surprising number of children do. Marriage and divorce, intrigue, jealousy, blackmail, extra-marital love, chicanery and malice all come to the children in melodramatic scenes.

In the careful home, where sweetness and light are the ideals, where the ugly and sordid aspects of human relationships are never visible and rarely talked about, how will the children reconcile what they hear with what they know? How will this motley assortment of entertainment, not to say disillusionment, affect young listeners of various ages? It is safe to say that the youngest will get from their listening only what meets the ear, and no more. But the standards of conduct and human relationships in these programs will not fail to get across to more mature young listeners.

It seems to me that our wisest course is to listen sometimes with the children — not with a view to condemning their choices or ridiculing their tastes, but rather to keep ourselves informed as to what our young listeners are hearing. The fact that radio comes directly into the home makes its messages in this respect easier to deal with. Many a good family discussion has been inspired by a bad radio program.

If we are patient and tolerant we can watch with

interest the evolution of our children's tastes and preferences, watch them discard one program and go on to a better one, as they develop discrimination and judgment. Particularly if the adults of the household themselves habitually listen to good programs — drama, music, news — the children will grow in appreciation and discernment.

We have noted only the more menacing aspects of radio and the movies — the points at which they constitute a threat to the standards of the home. To date, these have been the main objects of parental concern. The mighty potentialities of these two media for inculcating fine standards and ideals, for giving children broader views of the best our culture has to offer — these have barely been thought about in the heat of parental fears and condemnations. We have already begun to find the printed page a powerful device toward useful ends. If it is still a valid educational principle that we combat evil with good, then our concern should be not what the radio and the movies are doing to our children but what they might be doing for our children. This is the challenge which parents can urge both movies and radio to meet.

Education and the New Realism

By FREDERICK S. BREED
Department of Education
University of Chicago

An invigorating book which will make profitable and enjoyable for all interested in education the task of examining the proposals of reformers and the principles they condemn. It seeks to improve the present perspective of the pedagogic picture and to relieve the situation of some of its one-sidedness which has arisen because the adherents of pragmatism have been vocative and their opponents lax in meeting the challenge.

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Parents' Questions

STUDY GROUP DEPARTMENT
Cécile Pilpel, Director—Anna W. M. Wolf, Editor

The fifth grade class which I teach has children of several races and nationalities. I have been astonished and dismayed at the taunts and name-calling that go on against children of the minority groups. Of course I can suppress these things in the classroom, but the parents tell me there are after-school persecutions. I would like to find a way to improve these children's attitude toward one another. Can you give me any suggestions? Have I set myself a hopeless task?

Your task is by no means hopeless, and may be very rewarding. But it is not simple nor quickly accomplished. It cannot be done by preaching, but by subtle teaching. You will have to steep yourself in background material about the cultures and heritages of the races and nationalities which make up your group, not only in their foreign settings, but in our country of their adoption; what their contributions have been, and their special problems. Knowing this, you can bring it into the classroom work, in history, in music, in dramatics. This material can be enriched by trips to the foreign quarters of the city, to boats bringing overseas products, to places where the various nationalities are working and contributing to the progress of our nation. The U. S. Office of Education has, in addition to printed material, recordings of its radio programs "Americans All—Immigrants All" which can be secured at small cost for phonograph use. These may stimulate the class to work out dramatics for themselves along similar lines.

I suggest also that you enlist the cooperation of the parents, since the children's attitudes almost always stem from the attitudes in the home. If you bring the need to the attention of the parents or Parent-Teacher Association you may persuade them to have study discussions on this subject. Your hope lies in building up appreciations both at home and at school of the worth and dignity of various races and their contributions to our national and cultural life.

I have a daughter of fourteen who attends a school where there are a number of girls from quite wealthy families. They have many and

expensive clothes, give elaborate parties and live in a way quite different from ours. My daughter has become friendly with several of these girls and is beginning to complain that she can't go to their parties unless she has several more evening dresses. She is worried about inviting these girls to our home because we cannot entertain them as they do her. Have I made a mistake in letting her go with these girls? They seem only to make her discontented with what she has.

One of the things which both children and adults have to learn is how to get along with all sorts of people, including people of different incomes. There is no reason why your daughter, with your help, cannot learn to accept financial differences without bitterness. Sooner or later most girls make the discovery that someone else is better looking, more athletic, smarter, has more sex appeal. So also must they accept the facts about relative incomes and still be able to live happily. Undoubtedly there will be a period of real envy, possibly genuine unhappiness, when your daughter finds she cannot keep up with the particular Joneses who matter to her right now. But this kind of unhappiness need not be tragic. It may, in fact, be a constructive experience. Parents in general have too great a tendency to try to save their children every heartache when sometimes letting them face the music and work out unhappy experiences for themselves would be a more wholesome procedure. It is your own spirit and attitudes about economic differences which will matter most. Use all your ingenuity to have your daughter's few dresses as attractive and modish as you can. Have the type of party most suitable for your means and make them as lively and entertaining as you can. There are still outdoor picnics and other kinds of amusement which cost less and are more fun than elaborate affairs. Urge your daughter to accept invitations and to return the courtesy. But in doing so stick to your own standards and the limitations of your own pocketbook. Your daughter will learn who her real friends are — a useful experience. Remember that your own good sportsmanship and your own deepest beliefs about money in relation to human values are highly contagious. If you feel inferior so

will your daughter. If you can "take it," so, in all likelihood, will she.

I am at a loss to understand where my sixteen-year-old son has acquired views which run directly counter to the convictions both of his family and the school he attends. We have always held fast to the liberal point of view — the democratic ideal and the American way. We abhor racial or religious prejudice and have (we thought) steadily instructed our children in the same attitudes. Yet this boy declares he believes that what this country needs is a little more fascism — that "there was a great deal in Hitler's speech," that "we must watch out for foreigners of all kinds." We are deeply concerned and wonder what books or pamphlets you might recommend to show him the mistakes he is making.

Violent opposition on the part of young people to the family political credo, religion or beliefs of any kind, must always be regarded with caution and not accepted at its face value. By this I mean that in all likelihood it is the need for opposition to the family which motivates your boy, not genuine conviction about his position. Essentially his psychology is the same as that of the four-year-old who won't take off his coat because his mother wants him to — it represents a struggle for independence and a desire to hurt the person who seems, in his imagination, to be his oppressor.

Instead of arguing with your son or trying to convert him to your position with books and pamphlets, I suggest that you look thoroughly into the details of his problems as a personality, and especially into his relation to you and to his father. Is he frightened about his own future and his ability to make an economic success of his life? To people in whom this fear is deep, panaceas of all kinds are sure to appeal. Is he chafing against school requirements or home pressures, standards which he fears he cannot live up to, ties and restrictions which are irksome? Does he long for independence, a chance to test himself in his own way, rather than in yours? Often a loosening of parental apron strings, a chance at the responsibility of a real job, release from supervision all along the line, helps this kind of young person immeasurably. In all events a great deal depends on your recognizing his political opinions as a form of emotional revolt rather than merely as intellectual error. (But don't try to tell him this!) He needs help as a person who is troubled by unsatisfied needs, doubts and fears. Mere logical correction cannot even scratch the surface of the problem.

I have been trying to develop a knowledge of democratic institutions in my class by giving children some actual experience with self-government. Among other things, I have conducted a court in which children discuss disciplinary problems and mete out punishment by popular vote. Do you believe as I do that it is necessary to be judged by one's peers, and that this is a good way for children to learn what the will of the majority actually means?

First, it is necessary to know clearly what is meant by such phrases as "the will of the majority," "judgment of one's peers," "self-government." What do we actually mean by democracy — a word now so glibly on everybody's tongue? Success with democratic procedure depends heavily on the maturity and experience of the people involved. Children are neither mature nor experienced but it is the duty of teachers to help them gradually to become so.

It is very dangerous to give children real power over others. They cannot see all of the implications behind either the behavior of the offender or the punishment they may inflict. Though the teacher may from time to time make use of the reactions of the other children toward an offender, great tact and wisdom must be used, and in the last analysis discipline is a matter which the teacher must handle herself.

If during school life, each child's contribution can be respected and each child have a place and a function in a group, then democratic ways of living together are being developed. Children need to discover that democracy is not a matter of who is richest or biggest, or to which race or nationality one belongs. It is what one can do. It is not a matter of who is best in the class according to his marks, but a realization that everyone is trying to give his best. Democracy makes a place for human beings of widely varying potentialities. In a classroom the greatest service toward building sympathetic attitudes toward democratic institutions is the relationship the teacher develops between her children and herself, and among the children themselves.

TUTOR—COLLEGE INSTRUCTOR

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Suggestions for Study: Our American Homes: Guardians of Democracy

TOPICAL OUTLINE

1. THE ROOTS OF DEMOCRACY ARE IN A HAPPY HOME

Factors which make home a happy place for all the family members: affection, consideration and appreciation of one another; recreation and fun in common; opportunity for parents as well as children to develop as individuals; a balance of independence and reassurance; democratic management of family plans and affairs; emotional stability of parents in relation to one another and to the children.

2. PARENTS IN THE HOME

The changing rôle of woman in the home and outside. The father's changing rôle. Who is "head of the family"? What of the personal satisfactions of parents today? Can these be found in the home? Must they?

3. IMPACT OF THE OUTSIDE WORLD

Are children influenced by what they read in books, magazines, newspapers? The question of censorship and control of children's reading. Is it possible? Is it desirable? Values and dangers. Movies and radio—do they damage children's standards of conduct? Standards of taste? Do they mitigate for or against family unity and recreation in common?

4. PROPAGANDA

Are children easily influenced to throw over traditional beliefs? Young children or adolescents? What emotional factors make children susceptible to ideals contrary to those of the family? What home factors tend to counteract such propaganda?

QUESTIONS FOR DISCUSSION

1. The R.'s live in a large manufacturing town where the classes in public schools are very large. Many of the pupils are children of mill hands. Their parents are foreign born. There is a good private school in town where the children of the well-to-do families generally go. Both Mr. and Mrs. R. went to public school themselves as children. They believe it is the American way and that their children need those lessons in democracy which come through mingling with all kinds of people in daily contacts. Discuss this problem. What would you do? Are private schools essentially undemocratic? At their best, how may they serve the whole community?

2. The G. children are well behaved and well mannered. They have been brought up in an old-fashioned home of the "strict" variety. What Father says goes and no talk about it. The parents believe

that "before you can learn to command you must learn to obey." Their orderly home life looks very enviable to several parents whose children are more unruly. Discuss this kind of a home—its advantages and disadvantages. Is "learning to command" a necessary part of leadership? What do we mean by leadership in a democratic society?

3. Democracy and freedom are the watchwords of a certain home. Here the children, theoretically at least, are allowed freedom of choice in nearly everything that comes up. They "talk back" to their parents, quarrel with each other, refuse to obey. Their parents feel that this is a better system than coercion and repression and that the children will be the better for it in the end. What do you think? What is the relation between freedom and control? In the conduct of home life? In society?

4. Charles is twenty-two. He has been out of high school four years and has worked three months in that period. His parents are hard pressed financially. He would like to help them but has not been able to find a job which gets him anywhere. He is in love with a girl but sees no chance of ever getting married. He is discouraged and irritable because there seems to be no place for him in the world. He is told he should work but no one gives him a chance. How frequent is this situation? Is it due to Charles's laziness and self-pity? Is it due to social and economic conditions? Are numerous situations like this a threat to democracy? What should you and I do about it?

REFERENCE READING

LIFE AND GROWTH.....	\$1.20
by Alice V. Kelher	D. Appleton-Century Co. 1938
Part I—Human Life and Social Progress	
Part II—New Life and Social Change	
THE HAPPY FAMILY.....	\$2.75
by John Levy and Ruth Monroe	Knopf 1938
THERE'S NO PLACE LIKE HOME.....	\$2.00
by James Lee Ellenwood	Scribner's 1938
A NEW DEAL FOR YOUTH.....	\$3.00
by Betty and Ernest Lindley	Viking Press 1938
EDUCATION FOR AMERICAN LIFE.....	\$2.00
Report of the Regents Inquiry into the Character and Cost of Public Education in the State of New York	
McGraw-Hill Book Co. 1938	
DEMOCRACY AND THE CURRICULUM.....	\$2.75
(Third Yearbook of the John Dewey Society)	
Harold Rugg, ed.	D. Appleton-Century Co. 1939
PARENTS' QUESTIONS.....	\$2.00
by the Staff of the Child Study Association	
Chapter X—"The Child and the Outside World"	Harper's

Readers' Page

Each month we present some contributions of our readers who have been thinking about child training and learning through both study and experience. We, the editors, may disagree with what is said as frequently as we approve it. But, in either case, we feel that the writers have a point of view which may prove stimulating to our readers. Anyone with something to say which may interest parents or teachers is cordially invited to send a contribution. In addition, we would welcome your comments on whatever appears in the columns of this magazine.

MOTHER - IN - A - HURRY

By ESTELLE BARNES CLAPP

HURRY, hurry, hurry—twelve-fifteen; a half-hour to feed the children and catch the twelve-forty-five train to New York. You survey the icebox. No time to cook chopped meat and vegetables. Eggs, soup, milk, butter, oh yes, and some prunes. Just as nourishing and quicker. Carrie can give them a real dinner tonight.

"Mommy, I'm hungry. Mommy, I washed my hands. Mommy, I'm all ready to eat. Mommy, button my pants. Mommy—"

"Yes. YES. I hear you, Margaret."

Less than a half-hour. No time for a bath. No time to touch up your nails. Boil the eggs. Set the table. Scribble a note to Carrie. Menu for tonight.

"Mommy, here comes Tommy. Tommy's home from school." Scramble at the back-door—squeals—screams. "Don't, Tommy. Mommy! Tommy is—" More screams. Be calm—be calm.

Tom bursts into the kitchen. "Hi, Mom." You shout, "Your rubbers—you forgot to take off your rubbers. How many times—?" Time—time! He just stands there. "Hurry, Tom. Go to the bathroom and wash your hands thoroughly. Don't stand there—move! We haven't time. I told you I had to catch the train. You can help me if you keep moving."

You catch his eye. It is too knowing for a seven-year-old. "How can I help you catch your train if I hurry, Mom?" he asks.

Phone rings once—twice. You are sorry but you are trying to catch the quarter-of-one train.

"More bread, Mom."

"Mommy, I don't want my prunes. I hate prunes."

Twelve-thirty. Carrie should be here by now. You haven't started to dress. You can't possibly make it. You run upstairs two at a time. Your heart beats faster—faster. You wrench open the closet door and throw your black dress and coat out on the bed. The dress should have gone to the cleaners. No time, now. You grab your black opera pumps and reach for your hat-box.

You hear the back-door slam. Carrie! Ten minutes to dress and drive to the station. "Carrie, Carrie, come upstairs." As you peel off your stockings with runs and pray that the fresh ones are runless, you give last-minute admonitions to Carrie: don't forget Tommy's rubbers, and nose drops to the baby, and both indoors before it gets dark. You push your feet into your pumps and struggle into your dress, your hair catching on a hook. You run the comb through your hair, all the time calling over your shoulder to Carrie to do this and that, most of which you have already written down in your note. You jam on your hat, no time for poking the hair in place, and dump your makeup into your old bag. No time to transfer keys and money and license into your good one.

Five minutes to go. You grab your coat and kiss the baby on her nose. You call to Tom to come home right after school. And as you dash out of the door, your gloves in one hand and your open pocketbook in the other, you remember you forgot to put dessert on the menu.

Three minutes to catch the train and no ticket bought. The car is cold; it miraculously starts. Trucks—women drivers, everyone in the way. So slow, so slow. Hurry. Hurry. Just made the light. The tracks gleam; there it comes. Please, dear God, let there be a parking place. There—there. You shut off the ignition, grab your keys and puff into the station alongside the train.

No time to buy a ticket—no time to buy a newspaper. When the conductor comes to collect your money for your ticket, you are a lady; a lady of leisure who catches the quarter-of-one train in the afternoon to New York instead of the quarter-of-eight in the morning. But your knees are shaking and your hand trembles as you give him the money for your ticket.

Children's Books FOR SUMMER INTERESTS

The Boys' Book of Insects. Edwin Way Teale. E. P. Dutton & Co. \$2.00.

Everything about insects—how to watch, collect and keep them—written with a warmth and enthusiasm that make this appeal as a positively exciting pursuit. Excellent photographs and working diagrams.

A Book of Wild Flowers. Margaret McKenny and Edith F. Johnston. The Macmillan Co. \$2.00.

Exquisite color reproductions combine with brief descriptions in fine poetic prose to make this a delightful flower guide. It is not an inclusive manual but rather an invitation to closer acquaintance with our most common wild flowers.

The Junior Book of Birds. Roger Tory Peterson. Houghton Mifflin Co. \$2.00.

A useful introduction to the study of birds and bird life with a great deal of interesting information about the habits and habitats of a variety of the best-known birds, given in a lively conversational style. Includes a bit about bird-houses and ways of getting acquainted with birds. Color plates and marginal sketches.

Reptiles and Amphibians. Staff of the Federal Writers' Project. Works Progress Administration in the City of New York. \$2.25.

Fascinating photographs with accompanying dramatic biographies of many species. Third volume in the series including *Who's Who in the Zoo* and *Birds of the World*.

Water—Wealth or Waste. William Clayton Pryor and Helen Sloman Pryor. Harcourt, Brace & Co. \$2.50.

The importance of water in the life of man on this earth is presented in a book which does vividly for young people what Stuart Chase's *Rich Land, Poor Land* did for adults. A glance at a few of the chapter headings, "History's Highways," "Water When You Want It," "Water for Fun," "Water Is Power," "Dirty Water," "Floods," reveals the exciting contents of this tale of waste and reclamation with water as its hero.

J. F.

Book Reviews

Education and the New Realism. By Frederick Breed. Modern Teachers' Series. The Macmillan Company, 1939. 237 pp.

"Education and the New Realism" is a biting criticism of progressive education and a severe indictment of John Dewey and pragmatism, all in one. The editor, William C. Bagley, indicates the damage done by progressive education: "The increasing emphasis upon the freedom of the individual; the condemnation of authority; the discrediting of systematic and sequential learning; the enthronement of the immediate and the local; the distrust of the past and the remote: all these with far-reaching implications, . . ." The corollaries and implications appear to be the relation of present-day political beliefs—communism or collectivism—to the philosophy which motivates the progressive educator. "Dewey grows more radical socially, yet desires to retain the same old label on his back. It is a question as to whether liberalism shall be redefined or Dewey reclassified. Since we oppose the first, we cannot seriously object to the second."

Not only scathing jibes at the movement and its leaders but a repetition of hoary myths about school discipline, content, and procedures make this book an excellent rallying point for conservatives, reactionaries, and all enemies of progressive education.

CLARA LAMBERT

Frustration and Aggression. By John Dollard and others. Published for the Institute of Human Relations by Yale University Press. 1939. 209 pp.

In view of the general increasing concern with the problem of aggressive behavior in nations as well as in individuals, this careful scientific investigation of the cause and varied manifestations of aggression is timely and illuminating. The interpretation is exploratory and provocative rather than definitive and final.

The hypothesis is an elaboration of the ideas of Freud and others, "that aggression is always a consequence of frustration." This hypothesis is applied to problems of human relations—child training, adolescence, criminality, and democracy, fascism and communism, and has a fine section on race prejudice.

(Continued on page 202)

News and Notes

AFTER 40 YEARS of distinguished service to the Child Study Association and the whole field of parent education, Mrs. CÉCILE PILPEL is withdrawing from active participation in the program of the Child Study Association. Her working colleagues and hosts of friends and admirers at the Association will sorely miss her.

Beginning as a young mother in the capacity of a "minute-taking secretary" in Chapter I of the Study Groups back in 1899, Mrs. Pilpel has been associated with every phase of the work of the Association. In 1921 she became Director of Study Groups, and here as in all things which she touched her unique spirit made itself felt. Under her leadership, parents have learned to reaffirm a belief in the worth of every individual human being, and that it is not what we as parents do, but what we are which counts most heavily in our task of rearing the younger generation.

It is not a sad or even a real parting, because Mrs. Pilpel, despite absence, will continue to take an active interest in the work of the Child Study Association.

Honoring Two Staff Members

In affectionate tribute to Berthe Goodkind, who is retiring from the staff of the Child Study Association, a luncheon was given by the Bibliography Committee, with which Mrs. Goodkind has so long been connected. On the occasion of Cécile Pilpel's retirement a tea and reception was tendered to members of Study Groups of which she was director for many years. Both Mrs. Pilpel and Mrs. Goodkind, in retiring from active work, have indicated that their continued interest and counsel will be available to the Association.

Summer Play Schools

A new handbook to answer some of the typical questions asked by teachers, directors, and others in the Play School movement has just been issued by the Summer Play Schools Committee of the Child Study Association of America. The material in this booklet, which has been prepared by the staff of the Summer Play Schools Committee, is planned especially to help those working in Play Schools for the first time. It explains the purpose and basic program of the Summer Play Schools and contains numerous concrete suggestions for meeting the needs of the children in Play Schools and enriching the daily program. Copies of this booklet (at 10c) may be obtained by writing to the Summer Play Schools Committee, 221 West 57th Street, New York City.

The Committee is also happy to announce that it is one of the 376 agencies included in the Greater New York Fund. As a result of the 1938 campaign, a contribution was made by the Fund to the work of the Summer Play Schools Committee.

*Work Camp
for
Democracy*

An unusual camp project will be launched this summer in the form of a "Work Camp for Democracy." This will be a camp for young people of college age, young Americans and young refugees with a great variety of national, religious and racial backgrounds. It will be located at West Park, Ulster County, New York, on the west shore of the Hudson River. Its aim is to provide healthy, happy and valuable experience in democratic living. There will be physical labor involved in the clearing of forests, beaches and helping to improve the facilities for a permanent workers' education center. Under a Director of Studies, the group will conduct an investigation of the problems of our democracy, with the purpose of clarifying the goals of democratic youth today. For the refugees this camp will offer opportunities to live, work and play with young Americans. It should help them in their adjustment to American life and have a healthy reaction in offsetting anti-foreign sentiment.

Young people from 18 to 23 years of age are welcome to enroll. The tuition, which is \$65 for the four weeks from August 7 to September 4, covers

everything except the transportation to and from the camp. Besides helping with enrollment both for young Americans and young refugees, those who are interested in helping the camp can contribute publicity, equipment (medical, athletic, recreational, books, the loan of a car), and scholarships (\$65).

Application for enrollments and donations should be addressed to: Algernon D. Black, Society for Ethical Culture, 2 West 64th Street, New York, N. Y.

A Scandinavian Summer School in *Summer School* Norway and Sweden is being arranged by the Association for Education in Citizenship from August 5 to 22. The party will stay in colleges at Bommersvik, near Stockholm, and at Syverud, near Oslo. Lectures in English on the political, economic and educational developments taking place in Norway and Sweden will be given by experts, who include the Swedish Ministers of Finance, Education and Trade, and the Norwegian Head of the School Department of the Ministry of Education. These lectures will be illustrated by visits to model farms, housing estates, social service centers, schools, and cooperative enterprises. The cost of this summer school will be £22. 10s. to members of the Association for Education in Citizenship, and £24. 10s. to non-members. Full particulars may be obtained from the Secretary, at the Association's offices, 10, Victoria Street, London, S. W. 1.

National Music Week With ten million persons studying music and nearly fourteen million playing musical instruments, the annual observance of National Music Week, from May 7 to 14, is an event which will interest a very large percentage of the nation. In the last ten years America has heard more good music than ever before in its history. Music, in fact, has become the most frequently enjoyed of all the arts. This is due, to a large extent, to the influence of the radio, which not only has brought good music to every home but has created a new and widespread enthusiasm for self-made music. Where fifteen years ago the United States had only seventeen symphony orchestras, limited to the largest cities, today there are more than 200.

This year, it is estimated, more than 3,000 cities will take cognizance of National Music Week with special programs. Several cities are planning piano festivals in which from 50 to 1,000 children will take part.

THE HOME AS A DEMOCRACY

(Continued from page 184)

cerns the family or members of it. Many of the child's problems at this time are highly personal, and parents may carry their solicitude to the point of asking to be told about matters which the child alone can solve. The normal child does not relish responsibility any more than the normal adult. The price of freedom, being responsibility, is high. Some children definitely prefer not to be free, and to let their elders shoulder their responsibilities for them, even in highly personal matters. A child who can be induced to solve his own personal problems should be encouraged to do so. That is part of the training for democratic individualism.

One could go on into the concrete problem of the boy's and girl's freedom in questions of conscience, religion and emotions, but the same principles apply here as in all other social acts. Freedom and responsibility ultimately are synonymous words, and the duty of the parents stops at explaining what the responsibility is. Beyond this, interference encroaches on tyranny.

The statement has often been made that fascism is more like the average family relationship than democracy. That is true if the average family is one in which the father (or mother) is a benevolent despot, and requires complete devotion to his (or her) sole will. No doubt about it, the *Fuehrer-prinzip* is to be found in many homes. And where it is found the children are shaped into beings who do not trust their own desires or respect the desires of others. They unload the burdens of decision upon the Fuehrer-father (or mother), and later welcome the opportunity to leave all perplexing social obligations to the leader of the state.

But with the one exception of economic questions, the family can quite as well be the miniature of a democracy. Parents can shed responsibilities which a generation before they would have had to carry. They can base their faith in their children on the sense that they are capable of governing their own lives at a fairly early time, and that parental wisdom, though helpful, really cannot be drummed into children, and can only be placed before them, like food to be eaten if the appetite is ready for it.

It is quite possible for a family to evolve in which punishment is unknown, in which criticism is free and both given and taken by all members of the family, in which obedience is never required because

it never is needed, in which courtesy prevails because it is felt to be a social essential, and in which the children learn how to work because they have a sense of responsibility. Such a home will not always run smoothly. Parents have off days, and so do children. But in the end it will turn out men and women who are fitted to live socially adjusted lives, who will have an interest in the welfare of other members of the national family, and will not shirk their responsibilities. If there is to be a working democracy of such citizens only such homes can populate it.

WHAT MAKES A GOOD HOME?

(Continued from page 190)

tainly the parents' relation to each other is highly important. And they must respect themselves and have enough self-confidence to assume authority when authority is called for. But they must not be so rigid that they can never relax, nor so power-loving that they cannot eventually relinquish their authority over their children altogether. And so one is forced back to the conclusion that the fundamental temperament and character of the parents will always give a home its essential coloring. Fortunately, parents can and do grow as their children grow—and this growth is likely to be in the direction of sloughing off much tension and anxiety. Everyone has observed the frantic and meticulous efforts of the young mother to do her duty faultlessly by her first baby—to follow the rules with the utmost precision. Usually when her second baby comes along she is much more able to relax and enjoy him and he in turn responds by being more relaxed and enjoyable.

How is one to achieve this ability to be both firm and flexible? To state the question is not to answer it. Yet it must be stated for it is the essential problem of management not only in family life but in community living as well, and especially community living in a democracy. The old-fashioned parent (at least so he was proverbially presented to us) was firm, but inflexible, giving the child no scope for healthy rebellion or self-expression. Rebellion there was, it is true, but often of a bitter and destructive type. Modern parents, on the other hand, at least those unduly afraid of the evil effects of "repression," have become frightened of exerting any control and too often permit children to become wild and confused. Is it possible that their children have not enough to rebel against, or at least insufficient focusing for their rebellion? Rebellion appears to be

one of the necessary phases of a child's growth toward genuine maturity and depriving him of it does him no service. Parents too often fail to grasp this problem as one of neither extreme of indulgence or severity, nor yet of a vacillating middle course. Somehow or other it should consist of successfully combining both freedom and authority in the right quantities for the right child at the right time. This makes heavy demands on the parents' skill and judgment.

Number 12 brings us face to face with one of the hardest problems which a privileged home has to face. Instinctively parents tend to shield their children from all that is sad, harsh or cruel. Yet life is full of these things which sooner or later must be met and the child must have developed some technique for dealing with them. Children, especially little children, need some protection though it is often not as much as their parents tend to give them. More than protection, they need to know that their parents care what is happening to them even when they do not give help. For children also need occasional hard knocks, some deprivations, some heartaches; they need challenges to show their mettle other than those offered by school teachers—the challenges which only genuine life experiences can bring.

A boy of good intelligence, for example, attends a public school which leaves much to be desired. He gets off to a bad start because the first grade teacher is a crabbed, elderly spinster with less and less tolerance as years go on for small-boy pranks. His genuine abilities are overlooked—he feels picked on and worthless and develops a don't-care attitude. His parents have means enough to put him in a good private school if necessary. Should they do so, or is he better off left where he is to fight the situation out in his own way?

The B. family are in severe financial straits. To
(Continued on page 204)

Oh, Dear! What Can the Matter Be?

Keeping Johnny too long at the Fair may spoil it for both you and Johnny—or Jane. Woodfield is your solution. A small private school for children 2-10, in the country, yet less than 30 minutes' parkway driving from the Fair. \$3 a day, \$75 a month. Write for catalogue, reservations.

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Radio Programs for Children

FOR an earlier issue of CHILD STUDY the Radio Committee of the Child Study Association reviewed a group of children's hours on various sustaining programs. In this issue we have selected for review a number of commercially sponsored programs which have survived on the air for many years—proof positive that they have attracted and held the interest of large numbers of young listeners.

In attempting to evaluate these "long-run" programs the committee has endeavored to attune its criteria to the point of view of their obviously satisfied young listeners. Since commercial sponsorship must be concerned with the quantity of its listeners and the continuity of their listening, it seems important to raise the question whether ways can be found to reconcile parents' and educators' criteria of quality and worth with the major listening interests of large numbers of children. This, it seems to the committee, is the challenge to children's program-making.

Billy and Betty, NBC (WEAF), 5:30 p.m., E.D.S.T. Monday through Friday.

Returns to the air after several years' absence. Two lively and resourceful children run a newspaper of their own and have varied adventures in a very convincing small-town setting. The things they do are what other boys and girls might like to be doing.

Little Orphan Annie, NBC (WEAF), 5:45 p.m., E.D.S.T. Monday through Friday.

A serial which has run for many years. Two very ordinary children and their dog travel to the far corners of the earth and have hair-raising adventures and narrow escapes. The events move slowly, but each episode ends on a note of high suspense. The villains are very black and the heroes very noble and courageous. Some young listeners are annoyed by the exaggerated simplicity of the children's language and diction—but not annoyed enough to stop listening.

Don Winslow of the Navy, NBC (WIZ), 5:30 p.m., E.D.S.T. Monday through Friday.

A series of pursuits and escapades involving mysterious plans and secrets of our Navy. While giving lip service to an interest in peace, it portrays our Navy as under continual threat from unnamed and diabolical enemies. With so much real heroism and adventure in Navy annals, it seems a pity that this program

should resort to the incredible and fantastic for its thrills.

Buck Rogers, Mutual Broadcasting System (WOR), 5:45 p.m., E.D.S.T. Monday, Wednesday and Friday.

A new young audience greets the return of this famous serial to the air. Hero and villain, with their girl cohorts, compete for supremacy in the highly mechanized man-controlled universe of the twenty-fifth century, in a combination of science fiction and adventure. The series is characterized by a high note of excitement and the almost incessant noise of whirling motors.

The Lone Ranger, Mutual Broadcasting System (WOR), 7:30 p.m., E.D.S.T. Monday, Wednesday and Friday.

Exciting Western melodrama in a series of half-hour episodes, each complete in itself, revolving about a mythical "rider of justice" and his faithful Indian companion. The virtuous triumph and the wicked are brought to justice—all in the nick of time. Some good picturization of the opening of the West and a sympathetic characterization of the Indians' relations with the white man furnish a realistic background to the otherwise incredible exploits of the hero.

JOSETTE FRANK,
For the Radio Committee.

BOOK REVIEWS

(Continued from page 198)

The chapters that deal with psychological principles in scientific, almost mathematical fashion are sometimes hard reading, but the abundant illustrative material is fascinating. At times the objectivity of the approach is slightly irritating; one wishes the authors would break through and suggest what is the desirable way of handling the problem. If frustration causes aggression, and frustration is inevitable in our civilization, is the answer more "substitute responses" instead of direct aggression against oneself or others? It is left to the reader to work this out for himself.

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WHAT MAKES A GOOD HOME?

(Continued from page 201)

what extent should the children of eight and fourteen be aware of their parents' stress and anxiety? Should Margaret give up her dancing class? Should Fred go to camp as usual or stay in the hot city? Both could be managed if the parents make sacrifices. What are the children's responsibilities in the family emergencies?

Arthur is keeping very undesirable company—and has been running around with boys of bad reputation in the neighborhood. What to do?

Mary is infatuated with a young man whose family is distinctly from "the other side of the tracks." He is her inferior socially and mentally. Are her parents just snobs to feel that a marriage between them can never bring happiness? Should they try to prevent it? How?

What are the answers to questions like these and thousands more like them? Until parents have lain awake nights over such puzzlers, it may fairly be said that they have not yet come of age as parents. Nor can they ever be wholly sure that they have found the right answer for their particular child. In the end they may have to make decisions with a heart full of doubt. Raising a family is the hardest of all jobs, but it is also the most rewarding.

PLAY: A YARDSTICK OF GROWTH

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